VOL. XVIII. NO. 6.

THE

American Missionary.

"TO THE POOR THE GOSPEL IS PREACHED."

JUNE, 1874.

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AMERICAN MISSIONARY ASSOCIATION.

FREEDMEN.

GEORGIA.

From Rev. A. Rowe, Savannah.

Dedication of Chapel at Belmont—Conversions in Savannah—Happy Death of a Young Christian.

Our readers will remember the article in our last Magazine—"Sunday-school rising from a brush arbor to a shed, thence to a house of worship," and will be glad to find in this the account of the dedication of this "house of worship" at Belmont. Will not some generous Christian furnish the $180 needed to relieve the church of debt?

DEDICATION AT BELMONT.

The great head of the Church is with us. Yesterday we dedicated our new chapel at Belmont. The house will seat over 200 persons. It was full and running over.

After the morning service nearly a score came to the altar deeply convicted, asking Christians to pray for them. It was an affecting sight—Christians prayed, sinners wept.

After a short intermission we assembled for dedication and communion service. Eight were added to the church, all good intelligent Christians, who had been waiting patiently the opportunity.

Our chapel cost $189.74. We have paid only $15.70 for work, the brethren and myself doing all the work, except putting the seats together and putting in the windows, and the sisters clearing off the ground.

Bros. Beecher, Talmage and Spurgeon, never preached to a happier congregation than we had in the Belmont Chapel yesterday.

INGATHERING INTO THE SAVANNAH CHURCH.

Three precious souls have been born into the household of faith in our meetings in the city during the past week. The good spirit led them to the feet of Jesus, and then revealed Jesus' love to their hearts, and they said: "My burden of sin is gone, I love Jesus, I love his people, I love everybody." We expect to receive them into the church at our next communion service, the first Sabbath in May.

A HAPPY DEATH.

On last Thursday, one of our young sisters, Alice Henry, eighteen years old, departed this life in the triumph of the Christian faith. She had lingered long and suffered much with consumption.

I visited her frequently during her sickness and always found her calm and patient, sometimes joyful in hope.

I once said to her, "Alice, does Jesus appear precious to you in this time of affliction?" Her answer was, "Oh, yes, he does. I don't know what I should do if I was here, a sinner, and had not Jesus for my friend and Saviour."

Her mother, a widow, was obliged to leave her alone sometimes. I asked her once, "Are you not lonesome when your mother is out, and you here alone?" with

a smile, she said, "O no, how can I be lonesome when Jesus is with me." She said to her mother one day, "mother when the time comes that I am to leave you, I want you to send for Mr. R. and I want you and he should sing:

"Oh, sing to me of Heaven,
When I am called to die," &c.

On Wednesday night she was so quiet and comfortable, her mother told friends who offered to sit up with her, that it was not necessary. She could take care of her. About one o'clock she said, "mother, the time is come, I am going, I guess you better wake up Jimmie," (a little brother a pupil in the Beach Institute,) "don't tell him I want him; I don't want him to come crying. But wait, I'll see." After a short time, she added, "Yes, wake him up, I am going over. I wish I could see Mr. R."

The little brother got to my room about half-past two, and I reached her bedside a little before three.

She was breathing short and quick, just before I got there she raised up her hands, beckoned, and said, "Come angels, come angels, come sweet Jesus. I wish I could see Mr. R."

As I took hold of her hand she said, "Sing to me of heaven, sing, sing, and pray that God will receive my spirit." As we sung the second stanza,

"When the last moment comes,
Oh, watch my dying face,
To catch the bright seraphic gleam,
Which o'er my features plays,"

Her countenance was radiant with light, and her eyes steadily fixed as if looking into heaven. I prayed and then sang:

"I asked my soul,
What means this thirst
For something yet beyond,
What means this eagerness to burst
From every earthly bond?
It answers, and I feel it glow,
With fires more warm, more bright,
All is too dull, too dark below:
I rise to seek the light."

Audibly and quickly she said, "Farewell."

Then in a whisper she added, "I rise, I rise, I rise to seek the light," gasped two or three times and was gone, the Lord took her. We buried the frail mortal remains on Friday.

Last night our chapel was filled with old and young to hear a sermon suggested by her life, sufferings and death, on the text, "For to me to live is Christ, and to die is gain." Her young associates, most of them pupils in the Beach Institute, were deeply affected.

A. R.

TENNESSEE.

From Miss E. M. Barnes, Memphis.

"Students' Day"—The Scholars Teaching for a day—Their Success—Remembrance of the dreadful days of Yellow-Fever.

Yesterday was "Students' Day" here, and a golden one it was in the history of the Le Moyne Normal School. Fortunately, we are sometimes permitted an especial outlook into the future; days when the possibilities which the coming years may have in store for the colored race, loom up before us with such vividness, that all weariness and discouragements are forgotten, and we find ourselves inspired with renewed strength for our duties.

Yesterday was one of those altitudes, from whence we could look thankfully back over the past, hopefully on to the future and gratefully up unto God.

Under the admirable and energetic direction of our new Principal, Prof. A. J. Steele, our school has become so well organized, and is under such excellent discipline that we were confident it could be succesfully surrendered to the students, for a day's experience in teaching. They accordingly elected their entire Faculty displaying excellent judgment in their selection, and on Wednesday morning assumed the management of the school. The new Principal is an associate pastor of the largest colored Baptist church in Memphis, a young man of an unusually active mind, and making rapid progress in his stud-

ies; the assistants in the Normal Dept. are both students of great promise preparing themselves for teachers; the one put in charge of the Intermediate Dept. is perhaps the best scholar we have, and has already had considerable successful experience as a teacher during the summer vacations; he who took the Primary and Commercial Depts. is also an earnest, persevering scholar, and is intending to fit himself for the ministry; Miss W., the Music Teacher, is really a very fine musician, and has been for some time an organist in one of their large churches, receiving quite a respectable salary. The other assistants were equally well chosen.

During the opening exercises in the assembly room, we took the seats vacated by the newly elected teachers, while they occupied ours upon the stand. And a noble looking Faculty they were. The lower schools came up as usual, marching to music of the piano. After the customary devotional exercises and a few very appropriate remarks by the new Principal, the schools passed to their respective Depts. and duties, evidently impressed with the importance of the occasion. The class work was just as on other days, all the teachers, so far as we could see in the few moments spent in each room, bearing themselves with a dignity and self-possession which commanded the respect and attention of the scholars. Gymnastic exercises were as usual, attended with music.

After recess, the schools again came together and the regular drill in singing was conducted by Miss Wright, who selected new songs and displayed decided skill in the instruction given. Throughout the day the most perfect order was observed, each scholar seeming to pride himself in helping to sustain the reputation of the Institution.

It being the day for our regular School Prayer meeting, the scholars all met again in the Assembly room, the new teachers upon the stand. The meeting was conducted by Mr. Thomas. He spoke with much emotion of the success and pleasant experiences of the day, and of his gratitude to God that as a school they had acquired such power of self control as to win the confidence of the teachers thus reposed in them. He said he thanked God that he had been enabled to bear himself in such a way before his fellow students that they were willing to confer upon him the honor of the Principal's place, and he hoped all his associate teachers felt as he did that all those honors were gifts from God, showing them what positions they might really occupy if they but went on improving their advantages for an education. He felt that they had taken a step upward that no other school in Memphis, perhaps no other in Tenn., had ever taken.

He spoke of it as a day, the memory of which would be a pleasure to them as long as they lived, and he thought the influences of our Prayer meeting had been one means of bringing the school to its present position. The meeting was one of deep interest. One of the parents who were present, in her prayer thanked the Lord that she had lived to see the day when some of her own race could, even for one day, conduct such a school as this. Tears were in many eyes.

But a few years ago, that noble looking band were slave children, bought and sold at their masters' will. Looking at them now, and thinking of what they may yet become, what wonder that our eyes grew dim with tears of gratitude that we had been allowed some humble place in the great work of elevating a race and moulding its future to a higher type of existence.

The new Faculty were invited to take tea with us at the Home, and a very pleasant and enjoyable evening it was.

Thus closed what will doubtless prove to them one of the happiest days they will ever experience.

This has been a trying year for our school—a year of changes. Commencing in Sept. with only two of the former teachers; then broken up in Oct. by the painful death of three of our teachers by that fearful scourge the Yellow Fever; my own severe and protracted illness, for over two months; then in Jan. reopening with new teachers, thus bringing a second almost entire new set of instructors within four months; we almost feared the effect of all these changes and interruptions upon the school—and yet the blessing of the Lord seems to rest upon it. Our building is crowded to overflowing and the school was never more prosperous than now, and its popularity is constantly increasing.

From Prof. A. J. Steele—Memphis.

Revival of Religion in the Le Moyne School.

We are holding prayer meetings of about forty minutes length, immediately after the school session, each day; the interest awakened is deep and very general. More than fifty of our students are earnestly seeking the way of life, some are finding forgiveness and peace, and it seems now as though every member of the school would be reached by the Spirit. We all feel that God is doing this work; it has arisen apparently without any very direct agency of ours, only that a few weeks since, we began a Wednesday evening prayer meeting immediately after the close of the day's session. Last week's meeting developed a special interest on the part of a few and we have had three extra meetings.

I feel very deeply my inefficiency in this work of directing so many inquiring souls. But I can only go forward and trust to the great Shepherd for guidance and help. We beg you to pray for us and our pupils in this time of great blessing.

NORTH CAROLINA.

The following communication we clip from the Republic Courier of Newburne, N. C. From the initials and the drift of the article we judge it to be from one of the earliest pupils of our Beaufort school—and it shows the readiness of the colored people there to do their part, when, owing to the embarrassment of the Association, no teacher was sent to them at the opening of the year.

Mr. Editor: I desire a small space in your valuable columns to speak in reference to the educational interest among the colored people of Beaufort, which, within the last eighteen months, had considerably abated. But several of the leading educational enthusiasts perceiving the great necessity of a uniform school among our people, united to effect this grand purpose; and after we had succeeded in the establishment of an Educational Aid Society, a petition went forth to the Rooms of American Missionary Association, New York City, asking that they send us teachers. This Association, no doubt the most of your readers know, has operated extensively among the freedmen in the way of educating them, thus planting the seeds of knowledge in many waste places at the South, and enough cannot be said in its behalf. Our petition was responded to by sending Mr. W. Leach, our present Superintendent, to our relief; who upon his arrival, beholding the need of our people, immediately engaged in the work for which he came, and in January last the school opened with a membership of 125, which number has steadily increased ever since. A few days after the opening of the school our superintendent was joined by his sister from the State of Vermont.

Our progress in the intellectual welfare of the youth in our midst has met with gratifying success so far; and the meeting held on Thursday night, February 12th, was considered the most enthusiastic any yet held, which meet-

ing was addressed by Captain A. Oaksmith and Rev. John Rumley. The remarks of both gentlemen were received with general approbation, and Capt. A. Oaksmith, upon concluding his impressive and instructive remarks, presented the treasurer of B. E. A. Society, (Mr. Stephen Turner) with a check for $20. Captain Oaksmith, though a stranger to many of our people, has proven, ever since he landed on Beaufort shore, 1872, to be favorable toward all our improvements, and has labored zealously to effect the same. There were several other white people present who assisted our cause with liberal donations.

On Thursday night, March 12th, there will be another educational meeting held, and we hope it will be as gratifying as the one held last month. Everything seems to brighten up with progress, and the dark clouds of ignorance and superstition are gradually passing away.

S. A. B.

BEAUFORT, March 3d, 1874.

ALABAMA.

From a Teacher in Talladega College.

How the Colored Boy won his Library. Library arrangements— Conversion of Scholars.

The last of November the State S. S. agent, for Alabama, offered ten cents for every new scholar, toward a library.

Little Bob worked with a will for new scholars. In the holidays thirty new names were given to the State agent. He then said that to the $3 earned, he would add $2 of his own. This with the original twenty-five per cent. discount, offered on the library, made us sure of fifty new books. He then renewed his offer to the 1st of March.

Aunt M. by reason of age, past learning to read, said, she would come for the new library, though *her* eyes had failed too much to look on books. "Mrs. B. will you come to add ten cents for the new library?" "My husband and sons come home late, Saturday night, from the iron works. If I do, we shall have to go without hot bread for dinner, and we've never done that. Its the only dinner my family are at home in the week. *We'll go without dinner.* You shall have ten cents from me for the new library." She came and brought four, too. Neither of them, nor Aunt M. failed a Sabbath. Before the last day of grace closed in, there were 100 new names. Much to our delight, we had a perfect Sabbath for that last one of February. No scholar would be counted if he were absent a single Sabbath, and the glorious sunshine of that day was looked for with an anxious heart. No storm had ruined all just at the last. Our room was full, 244 were present that day. The average for the month was 225. So now we have in use 100 new books, that *we have earned*; the "Talladega Union Sunday School" mark inside, and numbered on the outside, in gilt figures.

We use the same room for church and college chapel, and Sunday-school room. So that there may be liberty, in the matter of books, a post-office box is placed in the door of the library. Right over this is a framed catalogue of the books. Receiving it, the librarian said: "Well, John, how much do you charge for making this frame?" "Oh, nothing! its my donation for the school."

The Sunday-school committee aimed to do two things. To distribute the books without interrupting the lessons *at all*, and to keep the record, from Christmas to Christmas, *without making a pencil mark.* The scholars get their books after the school closes. The simple card—arranged with a double slide —put in the numbered rack, when the book is taken out, shows who had the book, when it was taken out, and how long it has been gone, and not a mark

is made. The rule that no one who is tardy can draw a book, has something to do, perhaps, with the goodly number present at 9 A. M., when the superintendent and teachers come in from teachers' meeting.

Scarcely was the library work reported a success, till up rose uncle Ambrose, saying: "I will be one of eight, to add fifty new books to our new library. We hav'nt done enough, we musn't stop on a hundred." To-day there is more than enough money in the treasury to purchase the fifty additional new books.

When we had thus brought the tithes into the store-house, spiritual joy was not wanting. Six of the Sunday-school have united with the Congregational Church this year. Since the last communion, six more have been examined to unite with the church. When these last were examined, seven more of the Sunday-school scholars, one after another rose up, saying, they had recently become Christians, and desired the prayers of Christians.

WE visited "Swayne College" yesterday during the examination of the intermediate schools, and were astonished to see the progress made and the proficiency of the colored boys and girls. They were very quick and correct in their answers, and upon the whole passed a very creditable examination. To-day and to-morrow the grammar schools will be examined. There are about two hundred scholars in attendance. There are three terms of the school each year. There will be a vacation next week, when the spring term will begin,and close July 1st, for the summer. The Swayne College is kept up by the American Missionary Association, together with what they receive from the city of the public school money, and they keep open eight months each year. It does not cost anything to send children who live in the city, and those living outside only pay one dollar per month for tuition. Several colored persons have been educated here who have become excellent teachers. One, Miss Anna Duncan, is now teaching at the college.—*State Journal* (*Montgomery, Ala.*)

LOUISIANA.

Rev. S. S. Ashley, New Orleans.

"HATHAWAY HOME FUND."

The Relief it affords—Interesting Cases.

Mr. Elisha Hathaway of Bristol, R. I. made a donation to the A. M. A. for the founding of a "Home" in New Orleans for the relief of the poor, with the expectation that the City or State would add to the amount so as to make it an extensive and useful institution. This expectation was not met and the donation of Mr. Hathaway was transferred to the care of the American Missionary Association, to be disbursed under the direction of its teachers. Rev. Mr. Ashley, who now has charge of it, furnishes the following gratifying instances of the relief it has furnished.

Herewith please find an account of "Hathaway Home Fund," as disbursed by me, as agent of the A. M. A. Perhaps some particulars concerning these expenditures may not be uninteresting to you.

William J. Brown was a Congregational Minister, had been Pastor of the Morris Brown Cong'l Church but for two years had not been able to discharge pastoral duty, consequently had no means of support. His disease was exceedingly painful. I found him in great distress and poverty. His rent was in arrears and his landlord about to eject him from the house. I could not suffer a man confined to his bed and suffering as he was, to be put into the street, and considering that the object of the fund was to help such distressed souls, I paid his rent, and the blessing of him that was ready to perish was given to the donor of the Hathaway Home Fund. Mr. Brown died in January. His widow is aged, and destitute and infirm. You will see that I have also aided her. The nine dollars given her has greatly comforted and relieved her.

Nellie Bickman is nearly blind, very aged, and was utterly destitute. She was living in the lower part of the city,

in a hovel, with only one room, in which there were no means or facilities for making a fire, no chimney, no stove, no flue; there was no furniture; her bed was a heap of rags. She had no shoes and her clothing was most miserable. Food she picked up as she could. Those who cared for her sufficiently to look after her, were themselves poor and could do but little. Those to whom she had given the strength and health of her youth and womanhood, paid little or no attention to her. To them, although living upon the fruits of her unrequited toil she was of no more account than an old horse. By giving five dollars a month, I have obtained comfortable care for her. She has the supervision of a kind family and does not suffer, and is able in good weather to attend Sabbath worship.

My attention having been called to the fact that on account of the inability of the city authorities to pay for medicines for the poor, as had been the case, many poor colored people were suffering from the want of medicines, I have in several instances paid for prescriptions, and probably life has been saved. For several needy children I have purchased shoes and material for clothing. Thus some nearly naked have been clothed.

Mr. Saunders has been for two years suffering from a spinal injury. Being unable to continue his occupation, his means of living were exhausted. His expenses had been very great. In the opinion of his physician a change of scene and climate was necessary; restoration was almost hopeless without change. But he had not the means, and the consciousness that he was helpless was hastening debility. It seemed to him that expectations of obtaining relief would fail. It appeared to me that this was just such a case as Mr. Hathaway would help. "I was sick and ye visited and ministered unto me," said the Saviour. So I gave him thirty dollars, which enabled him to go to Alabama, where he can spend the summer among friends.

You should have seen the change which the promise of this aid made in the man. You have seen the sun suddenly burst through a black cloud, and irradiate with brightness and joy what, but a moment before, was sombre and sad; such was the change in his countenance, when he understood that the Lord had not failed him. He said that he had been praying that the good Heavenly Father would send help, and now it had come; blessed be His name.

There is much poverty and distress in the City. I am thankful for the privilege of distributing the gifts of Christian charity. Please assure Mr. Hathaway, that many of the poor of New Orleans will hold him in grateful remembrance.

ROME IN THE SOUTH.

Plans and Possibilities.

The *New York Observer* publishes an article on this subject from a correspondent whom it endorses as "an able, learned and distinguished gentleman in the South." We give a few extracts.

The negro is naturally inclined to be religious. And if the churches North and South which hold and preach salvation by free grace alone were to bestir themselves at this crisis, we know not, on the surface of our globe, a more accessible and a more hopeful field for missionary enterprise than these Southern States.

We have here, first of all, a people ready to receive the gospel. Then we have a population of over a million of youth, every one of whom can be got, without force or compulsion, to attend our schools. Then we have a people ready to build their own schools and churches; and, finally, we have a people who have been accustomed from their youth to Christian observances, and to whom religion is not a novelty.

The field is large, but it is open. If evangelical churches in the North fail to aid their Southern neighbors in this great work of converting at least two millions of negroes, including young and old, let them be apprized of the fact, and may God give them grace to ponder it well—that the Church of Rome has her eye on this sunny land.

The dazzle and display and formalism of the Romish system will attract the colored youth, and the conversion of the

negro to the Romish Church will be an easy task. Everyone who knows anything of the genius and workings of the Papacy, knows that the education, the politics, and the religion of the Church of Rome, are inseparably related, and in all of them the Pope is supreme. Hence the power after which Rome is panting on this continent will be vastly increased by the accession of the negro vote.

This is the aim of the Church of Rome in her attempts to found schools and train missionary priests of the colored people who will soon be pouring in like swarms of locusts upon these sunny lands of the South.

The Jesuits, suppressed by one of the popes of Rome, driven from Japan, banished from Germany, now the terror of many, nay, we might say of all the Evangelical Churches of Europe, are pouring into the United States.

The doctrines and schemes of this order are not known or understood in America except by a few who have made the operations of this order a study. The people of the South will learn the lesson when it may be too late. The Romish Bishop—a foreigner—some time ago, made a tour of half his diocese, and, before an indiscriminate crowd in Atlanta, he uttered the following words, as reported in several papers.

"*The Pope is more the Pope in America to-day, than in Italy!!*"

American citizens! ponder that boast and read your "glorious Constitution." Naturalized citizen! what say you? Did you abjure all "foreign powers" and potentates when you took the oath of citizenship? Did you dream that you are under the dominion of a foreign potentate, who claims to be infallible and who holds the right to govern you, soul, body and spirit? And now you are told that His Holiness Pio Nono is "*more the Pope in America than he is in Rome!*" I say he will soon be more the Pope in the United States than in Rome, if Evangelical Christians neglect their allegiance to the Lord Jesus Christ.

The Jesuit Fathers have purchased a splendid lot of ground in the city of Augusta, Ga., it is said at a cheap rate. The property belonged for two generations, as your correspondent is informed, to a most respectable Presbyterian family—was sold by a Presbyterian and purchased for the Jesuits. The gentleman who negotiated the purchase for the Jesuits is a Presbyterian. This is the way the Jesuits do things.

The American churches have missions in Italy, Spain and other Romish countries in Europe. They have also missions in Brazil, and are raising thousands of dollars annually to spread evangelical truths in Romish countries, and to convert Romanists from the errors of their Church abroad, and they are contributing double the amount to convert Protestants to Romanism at home. Here we have a good pious Protestant in Alabama giving five dollars per annum to convert a Portuguese papist to Protestantism in Brazil, and the same good man giving ten dollars to build a Jesuit college at Augusta to convert Protestants into papists in Georgia!

From a Sunday School Missionary.

A Trying Experience—Unrelenting Prejudice.

It is no pleasure to us to publish the facts given below. Will this prejudice and suspicion never relent? Must it always be true, even in Northern Virginia, that a white minister, about to address a white congregation, is to be called down from the pulpit and not allowed to preach, for the sole reason that he had agreed to organize a Sabbath School in the afternoon in a colored church?

We know the writer, and have no doubt of the truth of his statements. In writing to us about this experience, he speaks kindly, bringing no railing accusation, but rather tries to make charitable explanations of the facts.

To give you an idea of the feeling still alive in the South, I will write a little of my experience. It is my business, under the Society for which I act, to organize Sabbath Schools among both whites and blacks. On Friday previous to the 15th of March, I was 20 miles from ———, and having shown my credentials as minister, and as agent also for the Society which employs me, I was invited to preach in two churches. I was also to step over to a colored church and organize a Sunday-school. Having posted notices I left for——— and next day rode twenty miles in a cart to meet those appointments.

I went to the church prayerfully and joyously, and having entered the pulpit I read the hymn and made the opening prayer. The officers of the church then

motioned to speak with me, and I stepped from the pulpit, supposing some notice was to be given. These men immediately informed me that they understood I was to hold a meeting for negroes in the afternoon and it was therefore thought I was an impostor, and they felt it their duty to request me not to preach. My papers were again produced, but to no purpose. I then begged permission to state out of the pulpit who and what I was, but this I was not allowed. As Christ wept over Jerusalem, so, while a tear stole down my face, I asked for my coat and hat from the pulpit, and the notes of my sermon that lay by my open Bible, and slowly I walked out of the house which was still as a funeral.

The other church in which I was to speak in the afternoon, was seven miles away, and I proceeded there. When I was about to enter, the church official who had invited me to preach, came and informed me that as I was going to hold a meeting among the negroes it was thought that I was using my profession as minister for some political design. I asked for other church officers to whom I might show my papers. He did not doubt my authority as minister, but informed me there was no other appeal. Some remarked, as I passed along, "If he is going to the negroes, let him go."

And then I did go two miles further, and organized a Sunday-school and furnished a few books, putting all in the care of one of your Hampton graduates who teaches day-school in the neighborhood. The next question was, where shall I eat and sleep. I had taken no food since morning, though I had stopped at the houses of two white men with whom I had previously stayed at night, and walked ten miles. With two congregations turned against me it was useless to look further for invitations, and the nearest hotel was fifteen miles. It was about sunset when I set out, faint and tired, and again they saw me pass, but did not invite me to eat or rest. I reached the hotel just before ten o'clock, too faint now for food.

When the morning came, the record of that Sabbath was: Taken out of the pulpit after service commenced; turned out of two churches; twenty-five miles walk; and twenty-four hours without food, for the crime of proposing to hold a religious service for negroes, and this, too, by the very people for whom I had gratuitously offered to hold three services the same day.

The Lord open the eyes of these people to see the meaning of Christ's last command.

CHINESE IN AMERICA.

A New Movement—Call for a Church—Generous Contribution of Chinese Converts to secure it.

Let us explain: The work of the American Missionary Association among the Chinese of the Pacific coast, has been through Christian schools and not by organizing churches, the converts being recommended to join the Congregational churches there which aid us in sustaining schools.

But a new departure is called for, as will be seen from the following interesting correspondence. The new impulse originated in the special interest developed in the school in Oakland, Cal., where religious inquiry superseded, in part, the school services.

We quote first from the Monthly Report of Rev. W. C. Pond, our Superintendent of Chinese work:

From Rev. Mr. Pond's Report.

The Oakland school is reported as taught only on four days of the week, because on Thursday evening of each week a sort of great convocation of the Chinese is held in the chapel, which partakes more of the nature of a religious service than a school. The interest among the Chinese in this meeting has greatly increased of late. The chapel is crowded and our helper, Gam, tells me that it seems as though they might have to go into the main audience room of the church. The unbelieving Chinese began to attend it a few weeks since, and to participate in the conversation, raising questions from Confucius and other Chinese classics.

From Jee Gam's Letter.

We give next, in the history of the proposed movement, an extract from a letter of Jee Gam, a converted Chinese, of whom Mr. Pond says: "He is becoming more and more prized by us, and revered—I scarcely think the term too strong—by his believing countrymen." Some of our readers will remember Gam, for we have heretofore published several letters from him in the "Missionary."

OAKLAND, March 28th, 1874.

MR. POND, Rev. Sir.

The members of our Congregational churches and Christian class were re-

quested to remain after the union meeting was over which was held at the Second Church, Thursday evening. We consulted about our Christian work on this coast, and the amount of money that the American Missionary Association have been spending for years, yet the fruit is exceedingly small when compared with its expense.

The Presbyterian Chinese Mission House was built twenty-two years ago and the Christian service has been held ever since that time, but oh! how tedious was the work for the first nineteen years, and how great was the expense, yet the average of those who had united with this Mission was only one in every year. The cause of this slowness was the Presbyterians had not a good Chinese preacher, that is a good speaker, but since the last two years they have had an excellent preacher (Horn Jen by name) he was baptized at the same mission house nine years ago and then went home and took a course of study in his own language and the Bible that is translated in Chinese. After he had graduated and preached three years in Canton, Mr. Loomis sent for him to return and take the place of the former preacher. He did so and has been working ever since, the last two years. The number that have been admitted to the Mission House was larger than during the first nineteen years.

The Methodist and Baptist also have their Mission House and have a good preacher, and we can never carry on our work here as well without having a good preacher of our own language. I myself came to California when I was quite young, and therefore I did not get much education, and so most of our young men are the same. We can never preach as good missionaries without being well educated in our own language, and we never can get an education without a place or a house as a mission and a prominent preacher as every other denomination. Chung Mon expressed himself in a tone of great grief, he said, "we are scattered as lost sheep without a shepherd, and as orphans without a home."

Now, brother, we beseech you to provide us a Missi n House somewhere near the old first Congregational Church, or in any other direction which will be the most convenient to all the heathen Chinese. Perhaps you may think there are too many denominations already. It is true, but there are not one-fiftieth of the Chinese population that is now attending schools.

From Rev. Mr. Pond's Letter.

Mr. Pond subjoins to his report a letter giving his views of the appeal of Jee Gam. It will be seen that the proposition gains force on examination and is deemed quite important.

I replied to this communication immediately, giving but little encouragement, and telling him our resources were limited and would not bear the drain which such operations would involve. I explained that we had no idea of bringing our work into *competition* with that of the Missions; that what we wanted to do was to *add*, not to divide, and that on our present plan, we could reach parts of the city and of the state, where operations as expensive as those of these missions could not be sustained; and that we were working not for our *denomination*, but to *save souls*.

But after repeated conferences, I found our Chinese brethren so fully agreed and so earnestly desirous, that I began to question whether the guiding hand of God might not be in it. I find that *they* have no desire to compete or to divide; but believe that with a room centrally located they could *add* very largely to the amount of Christian influence brought to bear on their countrymen, without withdrawing anything from the missions. I have been with them to look at the building which they would like to secure. It will give them a chapel and school-room about 20 by 50 in the lower story, together with a second story which may be divided into rooms, and may, perhaps, be rented. We can get the building for $80 per month; possibly for less. It is very suitable, very well located; at a considerable remove from the missions, but close enough to the chief Chinese quarter of the city. After I had looked at the building I had a meeting of our Chinese class Eighteen were present, all of them (as we hope) believers. We talked and prayed about the matter till almost 11 o'clock at night. I told them to see what they themselves could do towards furnishing the chapel and defraying other expenses; believing that thus I should test the matter quite effectually; and I said I would call to-day on some of them to learn the result. I thought that it might be they would show me a subscription of $100. I found

one carried already up to $365, and not yet complete.

I feel that to take this step is to commit ourselves to a large advance, not so much in expenditure, as in work. But in view of the zeal, the good judgment and the *generous* pledges of these brethren, I feel as though it would be a great mistake, amounting almost to a crime, to say *No* to them. It seems to me that with this central school, and the chapel services which we shall be able to connect with it, and the *home-feeling* which they will come to have in it, a work may spring up which will add enthusiasm to our efforts elsewhere, and will enlist in our behalf a deeper interest on the part of Christian people in California. I believe that if we get this new work successfully inaugurated, we shall appeal, not in vain, for generous collections here. I *may* be disappointed, but I am confident in my hope.

I ask you to bid me go forward. I seem to see in this which has come from our Chinese brethren themselves, a solution of the problem over which I have been thinking and praying anxiously. For I have felt it deeply that these brethren were—as Chung M n said—"like sheep without a shepherd, and like orphans without a home."

AN INCIDENT.

Fruit from Scattered Seed.

Another extract from Bro. Pond's Report gives this encouraging incident.

The history of the Sacramento school as shown in the statistical report, illustrates the difficulty we have from the coming and going of our pupils. But our work is not wholly lost even on those most transient; while occasionally an incident transpires, illustrating how—now, as in olden time—those that are scattered go preaching the word. I append one such which has passed under my eye, the past month. Ukiah is a frontier town that needs Christianizing badly, and I am quite sure that it was not there this Chinaman learned to believe in God.

We have been shown a letter from a gentleman in Ukiah, Mendocino County. A little incident is related that will bear repetition. An infidel asked a Chinaman to do some washing for him on Sunday. The Chinaman informed him that he did not work on that day, he believed in God and religion. "Would you be surprised," said the infidel, "if I told you I did not believe in God? It is all foolishness. There is no God—nothing of the kind." John replied: "May be you no believe; I believe. Who make the sun shine, rain fall, grass and trees grow, and where we all come from, white man and Chinaman, if no God? That won't do young man." The courage of this poor Chinaman is an example that should shame Christian men and women into bearing their testimony, and aid in giving a reason for the hope that is in them.

INDIANS.

Gift of Garden Seeds to the Menomonee Indians—Success of the Temperance Work—Meeting in the Council-house.

KESHENA, WIS., April 29, 1874.

I have invested the $25 donated by Benj. Coates, of Philadelphia, in garden seeds to be distributed among the Menomonees. The gift will do much good in another way besides stimulating them to cultivate the ground. It will tend to convince them that the friends of their agent are really interested in their welfare and thus increase his influence over them. While I was among the freedmen, I never appreciated the power that we had from the fact that they knew that we and our friends were making sacrifices for their good. How different it has been here. The agent* and employees have worked for themselves and not for the Indian. Even the priest has collected from them such sums as they consider good pay for his services. It is not strange that they manifest no affection for their agents and the other whites who live among them, but look upon them with suspicion. My faith in the Indian is increasing. The success of the temperance work among the Menomonees shows that there is some foundation upon which to build. Last fall while I went behind with the law the priest went before with the pledge. About 200 signed and we have not learned of a single violation. Last Sunday we held a temperance meeting at the council-house and the Indians were much pleased at our interest in them. One of them said that some former agents drank themselves and encouraged the Indians to do so, but now things are changed.

*Not referring to the last, but preceding agents.

American Missionary.

NEW YORK, JUNE, 1874.

SPECIAL NOTICES.

For the terms of this Magazine, the direction to be given to letters and packages, and notices relative to Missionary Boxes, Agents, etc., see 2d and 4th pages of the cover.

CHURCH DEDICATION.

In the last "Missionary" we gave two interesting letters respecting the founding of a church in Belmont, near Savannah, Ga., and of the efforts of the men and women to aid in erecting the building. A letter, in another column, from the pastor, tells us of the dedication of the new building. The letter also gives touching details of the happy death of a young Christian.

CHURCHES AMONG THE CHINESE.

Shall the American Missionary Association assist in organizing churches among the Chinese on the Pacific coast? This has not been contemplated heretofore, but a call comes from them, asking us to do it. A correspondence, found in another part of our paper, gives some new facts and views on this subject. We ask the thoughtful attention of our friends to the question thus raised.

WHAT IS TO BE DONE?

Congregationalists are bound to do a thorough work of Christian enlightenment in the Southern States. That body of Christians is largely responsible for emancipation. Their prayers and preaching, their newspapers and conventions had much to do in bringing on the national crisis; they took their full share in sending soldiers to the field in the war, and their political influence was decided in favor of the enfranchisement of the blacks. They are, therefore, as fully responsible as any persons in the North for whatever of good or evil there may be in advent of freedom in the South.

They can do much for the South. Ability is the measure of responsibility. They have done great things religiously for the West, and, in Paul's spirit, they ought to be "ready to preach the Gospel" in the South "also." Their religious influence in the West has been based on *education*; in the South an enlightened gospel is the pre-eminent need of the people, as is manifest from the illiteracy and the emotional nature of the colored people.

Congregationalists should not be content to study how they may do a *cheap* work in the South, nor merely a showy one, but the *best* for all concerned, the blacks, the whites, the nation.

WHO SHALL DO IT?

The American Missionary Asssociation has been selected by two Congregational Councils and by the very general acquiescence of the churches to do their work. And it has begun and carried it forward in the right way. It has adopted New England's method, as practised at home and in the West, of planting the pure church, the Christian school, and thus laying the foundation for the cultured home, the useful citizen and the intelligent Christian.

Testimonies of its success are found not merely in the reports of its own officers and employés, but in the action of legislative bodies in the South, and in the public utterances of intelligent persons connected with various denominations of Christians.

Thus the Legislature of Virginia appropriated to Hampton Institute, founded by the A. M. A., nearly $100,000 worth of her agricultural land scrip. The Legislature of Georgia had twice

before voted to Atlanta University $8000, and last winter—though the Legislature is strongly conservative—it passed a law, making an annual grant of that sum.

The Legislature of Mississippi, under radical influences, voted last winter $15,000 to the Tougaloo University.

Rev. Dr. Ruffner, Superintendent of Public Schools in Va., who is not "a carpet bagger," but a native Virginian, said, at the laying of the corner stone of Virginia Hall at Hampton, "I can testify that no act of the Virginia legislature is more universally approved than that which gave this school a third of the Agricultural College Fund."

Rev. Dr. Rust, Cor. Sec. of the Methodist Freedmen's Society, a gentleman long connected with the Freedmen's work, and therefore intelligent on the subject, said at the Methodist Minister's Meeting in Chicago, as reported in the *Chicago Tribune*, Jan. 9th. that "at the present time the Congregational Church was doing the most good of any with the negroes."

Bishop Haven, recently elected as Bishop of the M. E. Church and now residing in Atlanta, Ga., said (as stated in the *Independent* April 23,) that "the Congregationalists have done five times as much in this direction as any other denomination."

The *Christian Recorder*, the organ of the African Methodist Church said, in giving a brief notice of the "American Missionary,"

> "A monthly that gives us more hope of our race than all the others placed upon our table. It comes with information of what is being *done*, to redeem the colored people of the South from sin and ignorance—and it is *deeds* that tell. To read this monthly is to be able to properly estimate the words of Dr. Rust 'that the Congregational Churches are doing more for the freedmen than any other denomination.'"

PECULIAR PEOPLE.

Of the five great races into which mankind are divided, four are making America their home—the Caucasian, Indian, Negro and Mongolian, and the duty of the church of Christ here is to evangelize these peoples. There are remarkable natural advantages for this in the case of the Caucasian. Their children mingle together at play and in the school, when grown up, they work together in the shop, the store, and in professional life, and, in the end, marriage often completes the unity, so that in the third generation, it is hard to distinguish the children of the Celt from those of the Saxon or Scandanavian. In like manner, the prejudices and the beliefs or unbeliefs of the grandfathers are lost in the grandchildren—the Irish papist and the German rationalist not being able to perpetuate their peculiar views to their descendants—a common and almost omnipotent popular influence effacing the original lines of thought.

But with the other three races, these facilities are all wanting. On the face of the Indian, the Negro and the Mongolian, there is a mark set that has separated the white Caucasian from these darker races. His children are taught to shun theirs as playmates; the schools are seldom open to them—the Celt and the German, differing in all else agree to refuse to work in the same shop with the Negro or Chinese, and the barriers of social life are reared strong and high between the colored and white races. These prejudices are intensified, perhaps created by, the degraded condition of these colored races; under the wrongs and oppressions of the white races. The white man makes slaves of the Negroes, and then despises them because they are slaves: he goads the Indians to madness and murder, and then revenges himself upon the murderers and dooms them to extermina-

tion. He mobs the Chinaman and then mocks at his weakness

All this must be overcome by Christianity—not by the intermarriage of the races but by breaking down the cruel caste prejudice of the Caucasian and elevating the colored races to a level that shall command and deserve his respect. This is a vast achievement. Nothing but Christianity can do it, but *it* can and must. No greater task lies before it in America; it is not the regenerator of the world, if it cannot accomplish it.

INDIAN AFFAIRS.

"REPORT OF THE COMMISSIONER OF INDIAN AFFAIRS FOR 1873."

This very valuable document has just come to hand. In making some extracts from it, and in view of the charges made against Commissioner Smith, we feel constrained to express our earnest belief, that the office of Commissioner was never filled by a man whose whole heart and soul were more unselfishly given up to the work of benefiting the Indians. We do not mean to disparage other commissioners, and especially not the last preceding one, whose administrative ability and integrity were so conspicuous, but the circumstances under which the present Commissioner entered upon his office prepared him beyond almost any other man to appreciate the wants of the Indians, and have a heartfelt interest in their welfare.

Some of these charges have been already investigated by a commission of high toned gentlemen, who, after exhausting every means to obtain the facts, have pronounced them entirely groundless. We are confident that any further inquiry will have like result. If there have been any errors of administration, they have been errors of judgment merely, and in the interest of the Indians, a possible overlooking of mere form to secure the real intention of the laws. Men of long established character for Christian integrity do not sacrifice both character and reputation without motives of personal interest, and we are providentially in circumstances to know that the pecuniary interests of the Commissioner have not been promoted by his connection with the Indian work.

Among the hindrances which lie in the way of Indian civilization, the Report names six as especially noticeable: 1st, The anomalous relations of the Indian tribes to the Government, which requires them to be treated at the same time as sovereign powers and wards of the nation. 2nd, The demoralizing form in which the benefactions of the Government have for the most part reached the Indians, stimulating debasing indulgence instead of industry and thrift. 3d, The want of individual property rights among Indians, thus depriving them of the stimulus of industry. 4th, The absence of law among them, the continued loss of control by their tribal chiefs, not being compensated for by any legal enactments. 5th, The unwillingness of a few wilder tribes to be confined to distinct reservations, and 6th, Intertribal warfare.

Among the suggestions for improvement are some as applicable to Christian as to government effort. Speaking of the work of EDUCATION, the Report says:

> Any plan for civilization which does not provide for training the young, even though at a largely increased expenditure, is short-sighted and expensive. A large expenditure for a few years in the proper direction will be more economical than a smaller expenditure perpetuated; and it is believed that at least one-half of the Indian children, now growing up in barbarism, could be put during the coming year in such processes of education in home schools, if the means were at hand for supporting such schools. Four or five years of this appliance of civilization cures one-half of the barbarism of the Indian tribe permanently. . . .

COÖPERATION WITH RELIGIOUS SOCIETIES.

The arrangement by which, in accordance with the direction of the President, all agents are appointed on the nomination of some religious body is working with increasing satisfaction. In proportion as these religious societies gain assurance that this plan of co operation with the government is likely to be permanent they are generally entering heartily into operations that contemplate earnest educational and religious work in the respective agencies allotted them. They are also learning from experience what are the essential qualifications of an Indian agent, and also the serious nature of the responsibility to the government which they assume in these nominations.

The report calls attention to the increased irritation arising from the crowding together of the white and Indian races. Tribes which a few years ago were so far removed from white settlers that no conflict was possible, are now, by the tide of emigration, brought into constant contact with them. This is not in any way chargeable to the present policy, though it greatly increases the difficulties of the Indian problem.

We have not room for any of the mass of facts detailed in the report, but we cannot take leave of it, without inviting special attention to the following:

CONDITIONS OF PROGRESS.

The question of the civilization of Indians reduced to its last analysis is twofold. First, whether the government is willing to make sufficient appropriation to teach barbarous men how to live in a civilized way; and, second, whether the expenditure of such an appropriation can be fairly made through the administration of persons fitted to become their teachers. Without suitable provision for the necessary expenditures the best efforts of the best men will be comparatively futile; and with the most abundant provision that the resources of the nation can make, nothing will be accomplished worthy of the effort, unless there can be found persons ready and fitted to go to these Indians, in the spirit of kindness and Christian love, with a faith in God and a faith in man strong enough to sustain them amid the degradation and perversities of barbarism and cheer them on in the full conviction that no being made in God's image is incapable of improvement. No effort for lifting the poor and degraded can succeed which is not guided by the enthusiasm which comes from this faith.

LETTER FROM REV. G. D. PIKE.

Those who have known Mr. Pike as our District Sec'y for N.Y. and Conn., and recently so successful as financial agent of the Jubilee Singers, both in America and Europe, will be interested in the following letter from him, commenced on the top of one of the Pyramids.

EGYPT, SUMMIT OF CHEOPS,
March 30th, 1874.

My Dear Brother,

I do not know who would be more pleased with a letter from the top of this Pyramid than you. The mound is 165 feet high, we climb 250 steps to reach the top, and a very severe job it is, yet ladies are with us, one of whom is a grandmother. From here we see the Sahara Desert, the Nile, Cairo, Memphis, the battle ground of the Mamalukes.

I am now in an Arab's home, sitting on a mat, a calf is near and many dirty children. I left the party and came here to lunch, for the novelty of the thing; geese and turkeys are in the yard, sweet green clover relieves the fragrance of the room. The Arab says he does not sleep here. I suppose that house is sacred across the way, where his wife is boiling coffee. I dare not inquire the kind of fuel she uses to prepare my dish. The Arab's home consists of a yard well fenced, squares of about ten feet on each side covered with stocks of sugar cane I judge, form rooms in each corner of the enclosure. They remind me of sheep bins, or the best room of a pig sty, only they have ground for the floor. The Shiek says he has but one wife as that is better, and from the glimpse I got of his, I should think one like her would be enough, yet she looked as well as the Arab women average. If by one stroke of the hand I could strip all the veils from these wretched people I would be

willing, like Sampson, to perish in the destruction. Two things are needed here, elevation of woman and a common school system, involving compulsory education. The people have native talent—my Shiek speaks four languages, the English quite well; most of the men can speak some English, French and Italian, besides Arabian; the boys speak English.

The Sphinx and the "Thimble of the Sphinx" are about fifty rods from the great Pyramid. A tomb has been excavated near to a depth of about 200 feet—from the bottom of this, if you should draw a perpendicular line to the level of the top of Cheops, I think it would be 800 feet long. The otherwise useless labor in constructing these tombs, perhaps promoted civilization, as great enterprise developes ingenuity and resources; were it not for this consideration, contemplation on these wonders of the world would be to me without relief. One thing impressed me, the Pyramids form a boundary line, or one of the boundary lines, between the great Desert of Sahara and the most fertile valley of the Nile; the rich and the poor side by side—boundless plains of both; so God has stationed the peoples, the rich and the poor, the very rich, the very poor.

I have reflected much upon the hope of this portion of Africa. The people are well made, tall, nimble, keen, susceptible, but live in ignorance, poverty and superstition with no Bible, no Sunday worthy the name, no hope in Jesus, no consolation in prayer. They have no homes worthy the name and nothing that we call beautiful and good. There are swarms of them on every hand, I might almost say the country is infested with them. I have thought of war as a civilizing agency, I have reflected upon commerce, and the examples given by intercourse with Europeans and Americans, but I get no faith only in thinking of Christian schools like those we have at the South, and in addition to these some great purpose to animate the rulers, and to sound the trumpet to call the people to noble enterprises for the comfort and happiness of this "mother of nations."

SLAVERY.

SLAVERY AND THE SLAVE-TRADE,—CHINESE COOLIES.

Slavery and the slave-trade are not dead, and hence the BRITISH AND FOREIGN ANTI-SLAVERY SOCIETY has not laid down its armor. Its vigilant Secretaries seize every favorable opportunity to call public attention to the subject. The April number of the *Anti-Slavery Reporter*, that staunch British advocate of freedom, contains letters and memorials by the Secretaries which present an outline of slavery as it exists in different parts of the world. We present below a condensed summary.

Asia.

Till recently almost the whole of Central Asia was exposed to the expeditions of men-stealers, and fearful devastations were committed. When Russia, however, conquered Bokhara and Khiva, the Emperor at once nobly used his influence to suppress the slave-trade and slavery throughout these Khanates. Since then the trade in these parts is carried on mostly by the Affghan and other chiefs.

The slave-hunts are at times conducted on a very extensive scale, as may be seen from the circumstances that the late Governor of Faizabad, Mir Ghulam Bey, had *eight thousand horse* in his employ whose only occupation was to scour the country for the purpose of kidnapping. Hence we are prepared to find that, every month, slaves come in by bands of twenties, forties, and hundreds, and the devastated villages are the scenes of heartrending misery.

Among other tribes is one which is the special object of the kidnapping expeditions, inasmuch as the women and children are highly valued as inmates of the harems. The Siah Posh Kafirs are supposed to be the descendants of

a colony of white people planted in the Hindu Kush Mountains by Alexander the Great when he invaded India. They are reported to have some notions of Christianity, in which they have received further instruction by native Christians, who have attempted to evangelize them. These people are surrounded by a belt of Mohammedans, who have systematically kidnapped them, and sold their captives into slavery. So long as these slave-hunters possessed the ordinary weapons used by the Affghans, the Siah Posh Kafirs strove nobly to resist the attacks to carry them and their families into bondage. Since, however, the Ameer has received the annual subsidy from the Indian Government, the latest improved fire-arms have been distributed among these man-stealers, the contest has become unequal, and it is feared that the entire tribe of Kafirs, numbering over 300,000 souls, will be subdued and enslaved. Thus money and weapons of war—supplied by the British people, who have spent millions and made great sacrifices to suppress this hated trade, in West and Eastern Africa and elsewhere,—are being used by the Ameer Shere Ali and his chiefs, to carry it on in Central Asia.

Egypt.

So far back as the year 1857, the Egyptian Government declared that it had put down the slave-trade in Khartoum, and part of the Soudan; but it was afterwards revived and carried on with redoubled vigor.

But the latest exemplification of the kind is to be observed in the fact that the slave-trade so recently checked in the vicinity of the Zanzibar Coast by sea, has already made for itself by land a new channel, and thousands of slaves have already been driven northwards by this fresh route.

A letter from a gentleman on a visit to Egypt, shows that, notwithstanding the suppression of the slave-trade, it is still in full vigor, only somewhat more concealed. The *public* auctions in the cities which Englishmen mostly frequent are discontinued, but the slave-marts are as numerous as ever, and the sales, though private, are accompanied with disgusting incidents we can not publish.

CAIRO, EGYPT, February, 1874.

DEAR SIR,— . . . When our arrangements were duly completed, we proceeded in company, each on a donkey, to a house, where we were shown two girls of twenty or twenty-two years of age. One was black, and her face was scarred on both sides, which my guide afterwards told me was done when she was young, and was the common practice of the people of the country up the Nile whence she came. The other girl in the same house was fully as light in complexion as the lightest Arab. We did not buy, but mounted our donkeys, and rode straightway to a very large slave-market, in a two-storied building, with windows iron grated, where we found girls, women, men, and boys, numbering in all, as nearly as I could judge, between ninety and one hundred. In color they varied from the very blackest negro shade to those who were sufficiently fair to compare favorably with the finest complexioned lady in London. I was astonished to see such white skins where the eyes were so very black, as was also the hair.

A nice story is now told about The Khedive granting £100,000 to be used in abolishing slavery up the Nile, far beyond Egypt. Why not begin that kindly work in *Egypt?* It is an acknowledged fact *that the Khedive has three or four hundred slaves.* Everybody knows that in Cairo hundreds of slaves are to be seen on the streets daily. When the truth is known about the present project of abolishing slavery up the Nile, I am of the opinion that it will prove to be the annexation of more territory to Egypt. At least I think that is what the Khedive expects for his £100,000, while he simply allows slavery to shade itself beneath private sales, and remain snugly in Egypt.

The Ashantees carry on the slave-trade; half of the population in the country are slaves, who are the chief victims of

their cruel customs; and to supply the demand for slaves, extensive slave-hunts are organized.

The war between England and Ashantee has also brought out with greater prominence the existence not only of an intertribal slave-trade, but of the existence also of slavery, and its recognition among the tribes protected by England.

From statements which have been published, the correctness of which they have no reason to doubt, it appears that slavery exists in the English Settlements on the Gold coast of Africa, and is of the most hideous and revolting character. It is not only tolerated, but recognized and sanctioned by laws which are put in force by an English judge, to assist the slave owner in his claims for the rendition of the slave. Slaves are also bought and sold within the limits of the Gold Coast Settlements, and are constantly dragged from English vessels.

Natal.

One memorial calls attention to the lamentable occurences in the colony of Natal. It seems that last year many of the Zulu tribe obtained fire-arms which they refused to have registered. A military force was organized to proceed against the Zulu tribe, seize the guns and apprehend the Chief. The military carried away eight or ten thousand head of cattle, fined a neighboring Chief two thousand head of cattle on the charge of complicity with the offending tribe —and *seized as many as one thousand and five hundred women and children, the mothers, wives, sisters and children of the Zulus, carried them away, and apprenticed them out among the settlers in different parts of the country.*

America.

"Among these slave-holding countries, professedly Christian, on whom the British Government has special treaty claims, and could bring their influence to bear with great power, are Spain and Brazil. With regard to Spain, there are 350,000 slaves in Cuba, nearly every one of whom is entitled to his liberty under treaty obligations. Had the British Government faithfully discharged their duty, Spain would have emancipated her slaves in Cuba as she has done in Porto Rico."

In Brazil the majority of the slave population, numbering about 1,500,000, are entitled to their liberty, as they, or their parents, were imported since 1829, contrary to treaty stipulations. The unsatisfactory emancipation law of 1871 dooms every one of these to a life-long bondage; and so far from the law refered to being an emancipation Act, its operation will be to continue slavery for the next fifty years.

Cuba.

"A bill for emancipation in Cuba was promised, but not produced; and although the Republic has now been established nearly twelve months nothing has been done.

"Rumors have reached this committee that certain parties contemplate the adoption of *an apprenticeship*, in place of the long promised measure of complete and unconditional emancipation. Now, apprenticeship in a country where slavery has existed is slavery still, though under another name; and where it has been tried the results have in every instance involved aggravated oppression.

CHINESE COOLIES.

CUBA.

A Chinese emigrant, named Pang Akan, gives some account of the treatment of the Chinese in Cuba.

In the last year of the reign of Hamfung, the then Chinese Emperor, Pang was kidnapped and carried from Macao, where, bound hand and foot, he suffered for days in the vile recesses of a barracoon. The manner in which "emigrants" were then examined as to their willingness or otherwise to cross the sea

in search of fortune was not very dissimilar from that now followed. The frightened gang were taken to the emigration office, and ostentatiously questioned as to their desires. "But," says Pang, "the kidnappers employed men to answer the questions for the real emigrants, who were ultimately sent on board."

1,047 KIDNAPPED MEN SHIPPED.

The narrator was shipped with a thousand and forty-seven others, and the voyage lasted three months. On arriving at the Antilles the miserable cargo, terribly thinned by death and starvation, was placed in a building, where the men were divided into classes according to their fitness for labor. It was the object of their ensnarers to distribute them as much as possible, so that no conspiracy of any strength might take place. Pang was among a body of twelve sent to a sugar refinery.

BRUTALLY ILL-TREATED.

Here they were so brutally treated by an overseer—whom they well nicknamed "the live tiger"—that a third of their number died within six months. Our hero himself, although then but a weakly youth, was made to carry a man's burden—as understood in Havana. With this load he would be goaded and "shoved," out of mere "fun," by those holding brief authority over him, so that it was all he could do to stagger onwards. One day he resented being made a butt for plantation wags of this kind, and was, in consequence, seized and beaten so severely that there was not "an inch of sound flesh in my body." And though ten years have passed since the castigation took place, Pang still bears the marks of his terrible flogging. After a while his treatment became intolerable, and he determined to escape, which he afterwards accomplished.

It is stated by another returned emigrant that the usual number of deaths was fifty per cent. during the two first years—that is, of a batch of 1,000 half would die off like sheep before they had been three years in the country. Their condition in the towns, however, was somewhat better. Here they occasionally met with some kindly-disposed persons, and in a few cases were paid four dollars a month regularly. "Of course with unconscientious employers we could get nothing!" This is how the more successful of Chinese emigrants are said to live. "They are fond of gambling and have to bribe the authorities, or else they smoke opium, for which they have to pay money also. If they can only bribe sufficiently, they are free from molestation. The Chinese, however, are very much looked down upon, and if they go out in elegant dress the Cubans throw various noxious substances, such as rotten eggs and the like, on them so as to spoil their clothing. If they complain, they can get no satisfaction, as the officials lean to the side of the natives."

Peru.

A CORRESPONDENT, under date of 27th February, 1874, writes respecting the Chinese coolies in Peru:—

The political regulations are downright barbarian as to Asiatics, and their own Indians. As to the detached Haciendas, in Peru, the number is near 200, spread over a length, north and south, of above 500 miles, with from 150 to 1,000 and more coolies on each, kept like malefactors, flogged, chained, starved, and even killed at pleasure, without a vestige of control of their masters, or their mostly still more outrageous majordomos or drivers, with *copper-wired whip-tongues* that draw blood at the first touch. Some of the masters themselves and their underlings boast of these barbarities."

—•—

THE REMEDY.

At the banquet held in Glasgow, on Thursday, January 18th, Sir Bartle

Frere uttered the following memorable words:—

"We might do what we could in the way of violent expression, but we could never put an end to the slave-trade till we put an end to slavery. We must let slave-holding countries—Egypt, Turkey and others—understand that they would not be admitted into the brotherhood of civilized nations unless they abjured slavery."

From the N. Y. Herald.

Stop the Slave Trade.

The principal drawback to the civilization of Africa is the slave trade. This is so extensive and so shrewd and bold in its operations that the entire coast has become suspicious of every European. For at least a hundred miles from the seashore there is constant war and anarchy. Tribes fight with each other with no higher purpose than to fill the hold of the slavers. The only representatives of civilization they ever see are pirates and speculators. They are cheated out of their money and kidnapped to swell the freight of these enemies of the human race, who ply their trade and defy the world. They are fed on poisonous whiskey and kept in a constant state of quarrel that modern society may have house servants and field hands. A state of primitive barbarism were infinitely preferable to the beastly condition to which these people have been reduced by the inordinate love of gain on the part of so-called Christian men and nations. . .

The nation that is directly responsible for the slave trade as plied at present is the Portuguese. They have organized a system of piracy which might do honor to savages, but which throws the mantle of shame over every neighboring people. They are ready to undertake any risks, to resort to any measure, and to sell in any market. This whole infamous problem of slavery, with its cruelty, its chains and its slow murder, has been laid bare by the enterprise and the daring of David Livingstone. The best monument which a grateful world can rear to his memory would be a united effort on the part of all civilized nations to put a cordon of war vessels about Africa through which not even Portuguese rapacity could break. Our present efforts are unequal to the task. We have stationed on the West and East coasts neither vessels nor men enough to make it dangerous for a slaver to come to anchor. We should go at the work in stern earnest, and the result would be not only the effectual breaking up of a disgraceful system of wholesale robbery, but a better feeling among the peoples who were engaged in so honorable an enterprise. The public sentiment of America, after the facts have been thoroughly ventilated, would applaud any move on the part of our government in that direction.

FAMILY CIRCLE.

THE CONTENTED BOY.

Willie's mother, a widow, had placed all her money in a bank, which failed, and left them in poverty. Aided by friends, she opened a shop, and managed, with economy, to make a comfortable living.

Willie had always gone to school. Now he had to run on errands and carry bundles, whereat he fretted a great deal.

One day he went to an old house in G—— street. Mounting the creaky stairs to the third story, he knocked, and delivered the bundle. Somewhat tired, he took a chair. In one corner sat a lame boy making baskets, and in the other sat the old grandfather, half blind, feebly nodding his head.

"Does that kind of work pay?" said Willie, with a boy's abruptness.

"Pretty well," said the boy.

"Tiresome, though, ain't it?"

"Rather," said he, patiently. "But I get on pretty well, and earn a good deal working all day. Get enough to keep grandpa and me pretty well. Kind of lonesome sometimes," he added. "I sit and work all day, and nobody comes, except the girl that brings our dinner."

"And what do you do when you get through? I mean, where does your fun come in?" asked Willie, opening his eyes.

"Oh, when I'm tired, I read to grandpa,

out of the Bible mostly. It is a dear book to help folks in trouble, I think. And then I read to myself, and sometimes I hobble out and walk a little."

"Well, but," said Willie, incredulously, "I don't see how you can bear it, shut up so."

"Why," said the boy, smiling, "I think *I'm* pretty well off. We have enough to eat and drink, and I'm laying up a little; and, if I don't get sick again, I'm going to learn to keep books, and then we'll be rich, I expect," he added, with a contented smile.

Willie hurried away, too astonished to say anything more. "Well," thought he, "here is a boy who is lame and poor, and works all day, and then reads—his only amusement—and yet he is happy and contented!"

And shame came over him as he thought of his own fretful spirit. And now, when inclined to murmur, he thinks of the lame boy. The Bible says, "Godliness, with contentment, is great gain."—*Well Spring.*

AMONG THE CHILDREN.

BY JULIA THOMPSON.

I had the other day a charming Sunday-school class of five bright little girls, aged from six to eight years.

After going over our lesson I asked a general question. "What lesson ought we to learn from the miracle of 'Moses' Rod?'" I was amused at the answers: "Not to be afraid of snakes." "To do as God tells us." "Stop! yes! that is just it. Obedience to God's commands, no matter now hard it seems. Are we always willing to do that? Mamie, would you have taken hold of the snake?" "Well, I would if I had known it would turn into a rod again." Ah, yes, that is what we are all willing to do. If we only knew what God meant—if we could only see the end from the beginning!

Do you believe there are miracles now, as of old, not perhaps in the same way, but no less miracles? There was silence for a moment, and five pairs of bright eyes and eager upturned faces (which reminded me of five hungry little "robins" reaching up for food) regarded me earnestly. "Yes," said little blue-eyed Mamie, "He did a miracle for me this morning." "Will you tell us what it was, Mamie?" After a minute's hesitation (when I feared I had done wrong to press the question), she said: "There was something for breakfast which I thought would not be enough to go round, *there's such a lot of us*, but we all sat down and had plenty, and when we got through there was a good deal left!" "Oh," said Kitty, "that's like the widow's meal-barrel, that kept growing and growing, though she baked cakes every day."

Oh! give us the faith of little children, that in our daily lives we too may see signs and wonders done for us in each one of God's Providences.—*Christian at Work.*

MY CAPTAIN'S ORDERS.

How is it I don't seem to hear you speak bad words? asked an "old salt" of a boy on board a man-of-war.

"O, 'cause I don't forget my Captain's orders," answered the boy brightly.

"Captain's orders!" cried the old sailor; "I didn't know he gave any." "He did," said Jem, "and I keep' em safe *here*," putting his hand on his breast. "Here they are," said Jem, slowly and distinctly, "'I say unto you, swear not at all: neither by heaven; for it is God's throne: nor by earth; for it His footstool: neither by Jerusalem; for it is the city of the Great King. Neither shalt thou swear by thy head, because thou canst not make one hair white or black. But let your communication be, yea, yea; nay, nay; for whatsoever is more then these cometh of evil.'" Matt. v: 34–37. "From the good old log-book, I see," said the sailor. "Ah, yes, you've got your orders."—*Congregationalist.*

AFRAID OF GOD.

"Some years ago a band of missionaries in the Fiji Islands found their home sur-

rounded by a troop of savages armed for battle. Being both unable and unwilling to fight they shut their door, and began to pray. "Presently the howling of the savages ceased. Then one of the missionaries went out, and found only one savage there. Said the missionary, 'Where are your chiefs?'

'"They are gone. They heard you praying to your God: and they know your God is a strong God; and they are gone.'

"The savages were right at last. God is a strong God; strong to help those who love him; strong to punish his enemies.

This strong God is the friend of loving little children. What good news this is for the weak and helpless!"—*Well Spring.*

POETRY.

From The Life Boat.

GIVING.

The sun gives ever; so the earth—
What it can give so much 'tis worth;
The ocean gives in many ways—
Gives paths, gives fishes, rivers, bays;
So too, the air, it gives us breath—
When it stops giving, comes in death.
Give, give, be always giving;
Who gives not is not living.
The more you give
The more you live.

God's love hath in us wealth upheaped;
Only by giving it is reaped.
The body withers, and the mind,
If pent in by a selfish rind.
Give strength, give thought, give deeds, give pelf,
Give love, give tears, and give thyself.
Give, give, be always giving;
Who gives not is not living.
The more we give,
The more we live.

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Kent. Cong. Ch..... 19 20
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Middlefield. Mrs. L. S. Buell..... 2 00
North Benton, Mrs. Margaret J. Hartzel $5., Rev. W. D. $1..... 6 00
Norwalk. F. U..... 1 00
Oberlin. G. W. T..... 1 00
Painesville. First Cong. Ch..... 35 42
Wakeman. Second Cong. Ch 35 18
West Andover. Cong. Ch. to const. S. E. SEARLE, L. M..... 30 00
Youngstown. Rev. John McCutchan and Wife..... 250 00
——— "A Friend,"..... 5 00

INDIANA, $25.50.

Crawfordsville. Prof. C. Mills..... 20 00
Lafayette. J. M. Goodman..... 5 00
Michigan City. L. H..... 50

ILLINOIS. $2.460.98.

Bondville. Mrs. E. W. Goodnow.....
Chicago. W. W. Patton, D. D. $50., 5 00
"Preacher," $28.,..... 78 00
Earlville. Cong. Ch.. ..... 19 00
Evanston. Cong. Ch..... 79 00
Farmington. Cong. Ch. (of which $44. from Phineas Chapman,)..... 88 66
Hoyleton. Mrs. H. Wells 2 00
Jacksonville. Thomas W., H. L. and M. C. Melendy, $10. ea. to const. REV. A. W. JACKSON, L. M..... 30 00
La Harpe. Mrs. E. J. N..... 1 00
Lawn Ridge. R. W. Gilliam..... 5 00
Malden. Benj. Porter..... 10 00
Payson. Cong. Ch..... 16 00
Peru. Rev. G. S. B..... 50
Wheaton. First Ch. of Christ $20.25., Mrs. L. M. Chapin $2.,..... 22 25
Washington Heights. ESTATE of Rev. Lemuel Foster, by Mrs. L. C. Foster, Ex 2.105 17

MICHIGAN. $73.83.

Battle Creek. T. C. Clark..... 5 00
Fenton. S. N. 25
Highland. A. A. C..... 25
Hudson. Cong. Ch..... 27 33
Kalamazoo. Mrs. A. Montague to const. C. S. MONTAGUE, L. M..... 30 00
Maple Rapids. Cong. Ch.. ..... 5 00
Mendon. Individuals, by R. D. N..... 1 00
Warren. Rev. J. L. Beebe, ... 5 00

WISCONSIN, $517.93.

Baraboo. Cong. Ch..... 15 16
Darlington. Cong. Ch..... 5 00
Eau Claire. Cong. Ch., in part, ... 26 07
Eldorado Mills. D. Clark 10 00
Fond du Lac. Cong. Ch..... 53 16
Fulton. Cong. Ch..... 17 00
Geneva. Cong. Ch., in part, ... 41 35
Leeds. Cong. Ch..... 3 17
Milwaukee. Spring St. Cong. Ch..... 46 02
Ripon. I. J. A. 1 00
——— "A Friend," by Rev. Jeremiah Porter, *for Colored Students at the South*.... 300 00

IOWA, $131.58.

Burlington. Mrs. Joseph Everall..... 5 00
Cincinnati. L. R. Holbrook..... 5 00
Clinton. Cong. Ch. 14 51
De Witt. Cong. Ch. 10 00
Keokuk. Cong. Ch. 43 99
Lyons. Cong. Ch. 22 00
Polk City. Cong. Ch. 5 50
Tipton. Cong Ch. 10 00
Waterloo. Woman's Miss. Soc. $10.58, Infant Class in Sab. Sch. $5. ..... 15 58

MINNESOTA, $37.02.

Clear Water. Cong. Sab. Sch. 8 00
Duluth. Cong. Sab. Sch., *for a Student, Talladega C.*..... 8 50
Minneapolis. Plymouth Ch..... 20 52

KANSAS, $1.50.

Burlingame. S. R. L..... 50
Eureka. D. H..... 1 00

CALIFORNIA.

San Francisco. Rev. J. Rowell..... 50 00

GREAT BRITAIN, $5 129.69.

London. Freedmen's Missions Aid Soc. (Received since last acknowledgment) £900. .... 4.780 69
Islington. Union Chapel, by Jubilee Singers, *for Chapel, Athens, Ala.*..... 348 00
Camden Town. Mrs. D. D..... 1 00

Total, $25,423 33

Total from Oct. 1st to April 30th.. . $166,919 59

WM. E. WHITING,
Asst. Treas,

Constitution of the American Missionary Association.

Incorporated January 30, 1849.

ART. I. This Society shall be called "THE AMERICAN MISSIONARY ASSOCIATION."

ART. II. The object of this Association shall be to conduct Christian missionary and educational operations, and diffuse a knowledge of the Holy Scriptures in our own and other countries which are destitute of them, or which present open and urgent fields of effort.

ART. III. Any person of evangelical sentiments,* who professes faith in the Lord Jesus Christ, who is not a slaveholder, or in the practice of other immoralities, and who contributes to the funds, may become a member of the Society; and by the payment of thirty dollars, a life member; provided, that children and others who have not professed their faith, may be constituted life members without the privilege of voting.

ART. IV. This Society shall meet annually, in the month of September, October, or November, for the election of officers and the transaction of other business, at such time and place as shall be designated by the Executive Committee.

ART. V. The annual meeting shall be constituted of the regular officers and members of the Society at the time of such meeting, and of delegates from churches, local missionary societies, and other coöperating bodies—each body being entitled to one representative.

ART. VI. The officers of the Society shall be a President, Vice-Presidents, a Recording Secretary, Corresponding Secretaries, Treasurer, two Auditors, and an Executive Committee of not less than twelve, of which the Corresponding Secretaries shall be advisory, and the Treasurer ex-officio, members.

ART. VII. To the Executive Committee shall belong the collecting and disbursing of funds; the appointing, counseling, sustaining, and dismissing (for just and sufficient reasons) missionaries and agents; the selection of missionary fields; and, in general, the transaction of all such business as usually appertains to the executive committees of missionary and other benevolent societies; the Committee to exercise no ecclesiastical jurisdiction over the missionaries; and its doings to be subject always to the revision of the annual meeting, which shall, by a reference mutually chosen, always entertain the complaints of any aggrieved agent or missionary; and the decision of such reference shall be final.

The Executive Committee shall have authority to fill all vacancies occurring among the officers between the regular annual meetings; to apply, if they see fit, to any State Legislature for acts of incorporation; to fix the compensation, where any is given, of all officers, agents, missionaries, or others in the employment of the Society; to make provision, if any, for disabled missionaries, and for the widows and children of such as are deceased; and to call, in all parts of the country, at their discretion, special and general conventions of the friends of missions, with a view to the diffusion of the missionary spirit, and the general and vigorous promotion of the missionary work.

Five members of the Committee shall constitute a quorum for transacting business.

ART. VIII. This Society, in collecting funds, in appointing officers, agents, and missionaries, and in selecting fields of labor, and conducting the missionary work, will endeavor particularly to discountenance slavery, by refusing to receive the known fruits of unrequited labor, or to welcome to its employment those who hold their fellow-beings as slaves.

ART. IX. Missionary bodies, churches, or individuals, agreeing to the principles of this Society, and wishing to appoint and sustain missionaries of their own, shall be entitled to do so through the agency of the Executive Committee, on terms mutually agreed upon.

ART. X. No amendment shall be made in this Constitution without the concurrence of two thirds of the members present at a regular annual meeting; nor unless the proposed amendment has been submitted to a previous meeting, or to the Executive Committee in season to be published by them (as it shall be their duty to do, if so submitted,) in the regular official notification of the meeting.

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* By evangelical sentiments we understand, among others, a belief in the guilty and lost condition of all men without a Saviour; the Supreme Deity, Incarnation, and Atoning Sacrifice of Jesus Christ, the only Saviour of the world; the necessity of regeneration by the Holy Spirit, repentance, faith, and holy obedience, in order to salvation; the immortality of the soul; and the retributions of the judgment in the eternal punishment of the wicked, and salvation of the righteous.

The American Missionary Association.

AIM AND WORK.

To preach the Gospel to the poor. It originated in a sympathy with the almost friendless slaves. Since Emancipation it has devoted its main efforts to preparing the FREEDMEN for their duties as citizens and Christians in America and as missionaries in Africa. As closely related to this, it seeks to benefit the caste-persecuted CHINESE in America, and to co-operate with the Government in its humane and Christian policy towards the INDIANS. It has also missions among the liberated blacks in the WEST INDIES; a mission in AFRICA, in SIAM and in the SANDWICH ISLANDS.

STATISTICS.

CHURCHES: *In the South*: in Va. 1, N. C. 5, S. C. 1, Ga. 8, Ky. 5, Tenn. 4, Ala. 5, La. 9, Miss. 2, Mo. 1, Kansas 3, Texas 3. *In the West Indies* 6, *Africa* 1, *Siam* 1, *Sandwich Islands* 1. Total, 56.

INSTITUTIONS: *Chartered in the South*: Hampton Institute; Berea and Talladega Colleges; Atlanta, Fisk, Tougaloo and Straight Universities, 7. *Graded or Normal Schools*, at Wilmington, Charleston, Greenwood, S.C., Andersonvile, Macon, Savannah, Atlanta, Ga., Montgomery, Mobile, Marion, Athens, Selma, Ala., Chattanooga, Memphis, Tenn., Lexington, Louisville, Ky., Columbus, Miss., Galveston, Texas, Jefferson City, Mo.,19. *Other Schools*, 47. Total, 73.

TEACHERS AND MISSIONARIES—Among the Freedmen 311; among the Chinese 12; in foreign lands 29; total, 352. STUDENTS—In Theology 47; in College Course 56; in Chartered Institutions 1907; in other schools 12,141; total, 14,048. INDIANS under the care of the Association 13,000.

WANTS.

1. A steady INCREASE of regular income to keep pace with the growing work in the South. This increase can only be reached by *regular* and *larger* contributions from the churches—the feeble as well as the strong.

2. ADDITIONAL BUILDINGS for our higher educational institutions, to accommodate the increasing numbers of students; MEETING HOUSES, for the new churches we are organizing; MORE MINISTERS, cultured and pious, for these churches.

3. HELP FOR YOUNG MEN, to be educated as ministers here and missionaries to Africa—a pressing want.

Before sending boxes, always correspond with the nearest A. M. A. office, as below.

NEW YORK . W. E. Whiting, 56 Reade Street.

BOSTON . . . Rev. C. L. Woodworth, Room 21, Congregational House.

CHICAGO . . Rev. W. W. Patton, D. D., 107 Fifth Avenue.

MAGAZINE.

This Magazine will be sent, gratuitously, if desired, to the Missionaries of the Association; to Life Members; to all clergymen who take up collections for the Association; to Superintendents of Sabbath Schools; to College Libraries; to Theological Seminaries; to Societies of Inquiry on Missions; and to every donor who does not prefer to take it as a subscriber, and contributes in a year not less than five dollars.

Those who wish to remember the AMERICAN MISSIONARY ASSOCIATION in their last Will and Testament are earnestly requested to use the following:

FORM OF A BEQUEST.

"I BEQUEATH to my executor (or executors) the sum of —— dollars in trust, to pay the same in — days after my decease to the person who, when the same is payable, shall act as Treasurer of the "American Missionary Association," New York City, to be applied under the direction of the Executive Committee of the Association, to its charitable uses and purposes."

The Will should be attested by three witnesses, [in some States three are required—in other States only two,] who should write against their names, their places of residence [if in cities, their street and number]. The following form of attestation will answer for every State in the Union: "Signed, sealed, published and declared by the said [A. B.] as his last Will and Testament, in presence of us, who, at the request of the said A. B., and in his presence, and in the presence of each other, have hereunto subscribed our names as witnesses." In some States, it is required that the Will should be made at least two months before the death of the testator.